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ailments are limited to redefining the sickman's domestic responsibilities, and are traced mainly to a loss of vigor resulting from his malady.

*756 These ailments can be sorted into two categories.
*793 Included in the first are all maladies whose physical
*753 effects are trivial, and most of those ailments whose effects are acute (whether serious, such as koruba pox, or non-serious, such as catarrh). These ailments are infrequently brought to an awakiy debtera, because either they are susceptible to effective and relatively inexpensive secular therapies, or they run courses too brief for a client to determine whether an awakiy debtera's services are necessary or to arrange for the administration of his therapy. The person who has been restored to health after such ailments returns to the personal and social states he enjoyed prior to the disease episode.

• 734 In the second category are chronic and serious ailments that are characterized by both visible physical destruction and poor prognosis (e.g., leprosy and elephantiasis). The person suffering such an ailment also experiences the progressive constriction of his social field, as the effects of his ailment prevent him from resuming his normal economic and social responsibili-
[736] ties. Where a family's resources are insufficient to maintain non-productive adults, the sickman must leave

12:Young E-4,5 (1966) 1971 MP5 Amhara MP5
Begemder



734 his hamlet to become a mendicant, begging from alms-
[735] givers at the gates of large and famous churches. Even
[823] the sickman whose economic circumstances enable him to
[778] remain at home may depart, to seek an efficacious tebel spring, once locally available therapies prove ineffective.

*763 Among the ailments of this category, leprosy is
734 considered particularly loathsome. In the abstract, it is associated with a hereditary vector; in practice, the leper's neighbors fear contact with him, and the sickman who remains at home is physically segregated in a hut of
[582] his own, away from other residents of the hamlet. Be-
[166] cause marriages are difficult to arrange for the primary relatives of lepers, the son of a leper frequently chooses to move away from the paternal hamlet to some place where his family's affliction is unknown.

*753 The absence of more profound moral consequences for either category of ailment can be explained, first, by the fact that associations existing between the sickman and sanction-wielding supernaturals are unaffected by either illness or cure, since these maladies are linked to non-purposive pathogenic agencies, such as gerifta
* [755] and likift. Further, effective cures are either secular,
* [757] and thus require the therapeutic assistance of no
[778] sanction-wielding supernaturals, or, in the case of tebel therapies, rely on only the socially sanctioned supernaturals of the Church.